



Taking the Pulse:

# Culturally and Linguistically Diverse Community (CALD) Exploratory Research

## Draft Summary Report

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20<sup>th</sup> August 2015



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## Acknowledgement

We wish to acknowledge the following people who contributed to this research and enabled it to be completed.

- First, we wish to acknowledge the participants who took part who told us their stories and to thank them for their willingness to engage and share with us.
- Secondly, the interpreters for their role in facilitating this communication.
- We also thank Sue Turner, All Right? Campaign Manager, and Lilia Garza, Research Assistant, Community and Public Health, Canterbury District Health Board (CDHB) for their guidance and understanding.
- Finally, the All Right? Team for their energy, inspiration and support.

## 1. Introduction

To inform the development of the All Right? campaign there was a need to garner insight into the wellbeing of the culturally and linguistically diverse community (CALD) in greater Christchurch.

This research engaged with CALD community members in natural meeting places. The focus was on those most marginalised to identify wellbeing behaviours, determine influencers and ascertain how to engage and have a conversation about wellbeing.

The CALD community comprises of a diverse range of people each with their own unique story and situation. Given the scope of this research, it was only possible to garner insight across the community as a whole and to explore to some level the following factors:

- Refugee background or migrant
- Gender
- Life stage
- Ethnicity
- Religion
- Languages, in particular level of English
- Length of time in New Zealand
- Connectedness with the community/ others
- Marriage/ domestic circumstances e.g. married to a kiwi.

An exploratory methodology was employed as such these findings are indicative only. A series of six discussion groups were held with migrant and refugee background leaders and the CALD community. In addition, eight depth interviews were conducted. Each group lasted in the region of two hours and the individual depth interviews approximately one hour. An interpreter was present when required.

This report provides a summarised version of the findings from this research. A fuller report of findings is also available.

***Please note verbatim comments have been included in this report. The accuracy of these verbatim comments is not guaranteed given English language limitations of some participants and the consolidation of some comments for reporting purposes to ensure the confidentiality of those who took part.***

## 2. Summary of findings

### 2.1. Wellbeing is defined holistically

Wellbeing was defined holistically as physical, mental, religious and spiritual health, and for some Asians, as good fortune. Wellbeing often related to family rather than an individual.

There were also associations with a person's location, making a new life, who in your family was nearby (including some whose family moved away following the earthquakes).

### 2.2. A number of factors defined wellbeing

The extent of the existence of these factors as a barrier to wellbeing varied. Note the following chart is a general guide rather than definitive.

<b>Key:</b>	<b>Impacted to a highly significant level</b>	<b>Impacted to a significant level</b>	<b>Impacted to some extent</b>
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	Life stage			Gender		Migrant background status	
	Youth	With child	Elderly	Female	Male	Migrant background	Refugee
Level of integration achieved into society	Impacted to some extent	Impacted to a significant level	Impacted to a highly significant level	Impacted to a significant level	Impacted to some extent	Impacted to some extent	Impacted to a significant level
opportunity for connection/integration	Impacted to some extent	Impacted to a significant level	Impacted to a highly significant level	Impacted to a significant level	Impacted to some extent	Impacted to some extent	Impacted to a significant level
Understanding of kiwi culture	Impacted to some extent	Impacted to a significant level	Impacted to a highly significant level	Impacted to a significant level	Impacted to some extent	Impacted to some extent	Impacted to a significant level
English as a barrier to communicating	Impacted to a significant level	Impacted to a significant level	Impacted to a highly significant level	Impacted to a highly significant level	Impacted to a significant level	Impacted to a significant level	Impacted to a highly significant level
Culture as a barrier to integration	Impacted to some extent	Impacted to a significant level	Impacted to a highly significant level	Impacted to a significant level	Impacted to a significant level	Impacted to a significant level	Impacted to a significant level
Muslim religion as a barrier to acceptance	Impacted to a highly significant level						
Peoples' values	Impacted to some extent	Impacted to a significant level	Impacted to a highly significant level	Impacted to a significant level	Impacted to a significant level	Impacted to some extent	Impacted to a significant level
Nationality/ sense of nationalism	Impacted to some extent	Impacted to a significant level	Impacted to a highly significant level	Impacted to a significant level	Impacted to a significant level	Impacted to a significant level	Impacted to a highly significant level
Food has strong ethnic associations	Impacted to a significant level	Impacted to a highly significant level	Impacted to a highly significant level	Impacted to a highly significant level	Impacted to a highly significant level	Impacted to a highly significant level	Impacted to a highly significant level
Isolation from family dispersed in world	Impacted to some extent	Impacted to a significant level	Impacted to a highly significant level				
Confidence to connect with 'average' NZer	Impacted to some extent	Impacted to some extent	Impacted to a highly significant level	Impacted to a significant level	Impacted to some extent	Impacted to some extent	Impacted to a highly significant level
Financial pressure to meet basic needs	Impacted to some extent	Impacted to a highly significant level	Impacted to some extent	Impacted to a highly significant level			
Educational pressure to perform	Impacted to a highly significant level	Impacted to some extent	Impacted to a significant level	Impacted to a highly significant level			
Learning to read and write for the first time	Impacted to some extent	Impacted to a highly significant level					
Mental/physical abuse by NZ standards	Impacted to a significant level	Impacted to some extent	Impacted to a significant level	Impacted to a highly significant level	Impacted to some extent	Impacted to some extent	Impacted to a significant level

## 2.3. Community integration and wellbeing are part of a complex situational equation

A major driver of wellbeing among migrants and those from a refugee background was connectivity to others. Integration or naturalising was identified to be a complex situational equation for it to be healthy and respectful to migrants and those from a refugee background. As such, it requires a careful balance and is fragile and is key to them establishing themselves in the community.

Fundamentally, within the context of adapting to life in New Zealand, achieving a high level of wellbeing as a person/ family was typically about consolidating and embracing their culture, religion and values etc. to establish their normality as best they can.

For integration to be healthy, it is required to happen as an overlay or enhancement to their life rather than a replacement life. The extent to which this New Zealand overlay or integration happens is dependent upon a number of factors outlined below, the most fundamental being English language skills.

- English language skills
- culture - people do not want to have to change their culture and associated with this their values as it is the essence of who they are as a person
- religion - practicing their religion as it is an important part of them and their life construct
- peoples values
- nationality/ sense of nationalism
- reasons for coming to New Zealand
- family structure
- who they are in terms of their age, gender, stage in life
- sense of who they are/ their roots/ family genealogy/ new roots
- past experiences, especially for those from a refugee background
- routines/ behaviours
- food - people want to eat their traditional foods
- understanding of kiwi culture
- the opportunity for connection and integration into the kiwi community.

Often migrants, and especially mature migrants, found integrating to be more challenging than anticipated. Often this was associated with issues around learning English which many did not accomplish. The result was at best limited integration and based around a connection with and reliance on their family or ethnic/ religious community.

Of note, there were clear indications that a person's wellbeing was directly related to their level of integration into New Zealand society.

*Wherever we go we carry our culture with us. **Male Refugee Background***

*Religion and culture. We are strict on the religion and we can't eat beef. Same as alcohol. We pray often. We wake up early and evening and afternoon. Mum does lots of prayers and lots of fasting. I think that affects our regular life sometimes like going to work, like fitting in. I think that's a big factor that can affect it. **Male Migrant***

## 2.4. English language skills are the most defining factor to wellbeing

The single most significant facilitator or barrier to integration and wellbeing identified was English language skills, spoken and written.

## 2.5. Learning English is hampered by current structures and opportunities

It was identified to be significantly easier to learn English as a younger person. Many mature migrants and those from a refugee background do not grasp English and remain dependent upon family, and some on their ethnic/ religious community.

Without English language skills; spoken, reading and writing many are isolated or limited to their community language group.

Provision for learning English in New Zealand was found to be less than optimal e.g. primary school remedial learning, in high schools segregation from kiwis, adult programmes styled on a traditional classroom led approach to learning rather than everyday spoken English.

Few became fluent in spoken and written English. Full immersion was identified as the means to fluency in spoken English. Few migrants and few from a refugee background have this opportunity. Options for learning English do not include formal immersion options.

*When I came to the country, I went to university and I had no friend. Every day I had to do everything by myself. They are in groups and I would just start crying. I am there on my own. I work hard, unless they find you are clever enough, nobody would look at you. Refugee Background Leader*

*If my friends are kiwi, we start talking for a long time then I can improve. We need to try. My policy is to try. What do you need from them? Need them to speak slowly and to repeat what they said. Male Migrant*

## 2.6. Those from a refugee background are typically the most compromised and struggle most to integrate into some form of supportive community

Typically, those from a refugee background were more compromised than migrants who had actively sought to live in New Zealand. Issues experienced by migrants were amplified for those from a refugee background.

Those from a refugee background often described life as being much better. They saw New Zealand as a lifestyle opportunity however, realising this opportunity is difficult and fraught with issues e.g. depression, a disability from torture or maltreatment. Many struggle to be accepted and to find harmony within themselves. Many find themselves failing to live the New Zealand dream.

Many wish to live in their home country but it is just not safe. Often they mourned the loss of what they had had, others were solely grateful to be living in New Zealand.

There was not always a clear distinction between migrants and those from a refugee background. Some described themselves as a 'migrant' when a family member who had a 'refugee background' had sponsored them. Stigma was associated with having a refugee background, at least for some.

## **2.7. Impact of culture, religion, nationality and regionalism on integration into the community**

Peoples relationships and integration were identified to be determined via a number of interrelated factors. These factors are important in terms of a sense of self, belonging and a construct for living life.

Having the same culture, religion, nationality (although in some instances it is regional only that is unifying) are unifying, inclusive and facilitating factors to connecting with others. Equally, differences can be divisive and segregating.

*Maybe religious connections first. Ethnicity as well. And same first language. We speak the same language so we're sort of connected. Refugee Background Leader*

*Religion creates differences, but everyone is welcome to come have a look. It's not like if a kiwi friend came to the mosque, we wouldn't say no just because they are not Muslim – just remember to remove your shoes. Male Refugee Background*

## **2.8. Level of community organisation varies by ethnic and religious group**

Some ethnic groups are well organised and supportive of each other as a community e.g. Korean, Chinese and Nepalese ethnic groups as well as Muslims. Others have struggled to date to form meaningful and helpful bonds with others or a supportive structure e.g. Bhutanese and Sudanese who are new ethnic groups to greater Christchurch are still struggling in this respect.

*The Nepalese community in Christchurch is a very good example of the networking, integrating. The best example. They welcome every migrant Nepalese from out of country. Always organise, finding a house. Everyone can go, even New Zealanders, we have a Nepal-kiwi member also, like finding a house or finding a car. It is a very strong bond. Refugee Background Leader*

## **2.9. Barriers to wellbeing and level of integration achieved varies from person to person**

Connection and integration start with the individual and work outwards; like a ripple.

As people deal with issues close to them and their home they are then able to reach out further into the community, although some do not reach out e.g. for cultural or religious reasons or due to English language, and females in particular, are often isolated.

Typically, people reach out to family first then to others of their own culture or religion and then to other people from a migrant or refugee background e.g. through Hagley College, young mothers groups, organisation e.g. Migrant Centre or CRS connections. Some continue beyond this to 'average' kiwis – others stop here e.g. find a religious group that meets their needs.

## 2.10. Barriers to wellbeing shift over time and level of integration achieved

### Stage I: Early days post arrival

Many are ill prepared or underestimate the paradigm shift of moving to a new country. On arrival they are very dependent on someone teaching them how to live in New Zealand. This initial orientation is seldom through immersion into society nor through interaction with average kiwis.

The person who taught them was often another family member who was already living in New Zealand. Alternatively, it was someone of the same nationality/ religion/ language and beyond this, it was a support organisation, an English language tutor and in some instances, a social worker or counsellor, especially among women.

*When they get here they need to find school, bank, health and cultural shock is quite huge especially from most Asian countries and other migrants. Migrant Leader*

### Stage II: Becoming established in New Zealand

Stage II was the start of the settling process:

- Finding suitable work
- Children attempting to integrate into school/ education/ English language school
- Finding suitable accommodation
- Meeting other people and building up a community around them
- It was considered by leaders that the amount of time for those from a refugee background to settle varies from 2 – 10 years and facilitating this process significantly reduces this time.

*If the first priority is to get yourself settled, your family settled and be happy with your house. Once you are yourself happy than you start having friends, start with group and then you think about integration. But there are a lot of new migrants that haven't got their own things sorted, job, family, house. Therefore they have not much interest in integrating in other communities. Migrant Leader*

### Stage III: Long term

People's long term situations have been grouped into five different segments reflecting different levels of integration achieved:

#### **Leaders**

These are people who have connected with New Zealand culture and community in such a way as to become 'a go to person' or 'conduit' who helps others in their community to seek help and support from within the community or from outside. They are also connected to government organisations and community support groups.

Leaders vary; some are representatives from within the community, others are religious leaders.

These people are very important as they bridge the communication gap and act as a conduit between those who are struggling to establish themselves and the New Zealand Government and people.

Often these people are self-found leaders who are well educated and have a good grasp of English – at least verbally. They are typically not from a refugee background.

Some ethnic groups and some religious groups struggle as no leader(s) has emerged or because of factions exist or have emerged.

*I moved here since 1988 I have no problem well integrated. But I am thinking about people living in own cocoon. Information is going out from Migrant Centre and various other places but not reaching everyone on grass roots. So it is responsibility of leaders, clubs, and societies to pass on information by putting on noticed board and mention it in their event so it has to be there. **Migrant Leader***

## **Integrated into the wider kiwi community**

Typically they are:

- Often those who were young children/ teenagers when they arrived
- Are competent in English, both spoken and written
- Christian or not religious
- Often still struggle with traditional cultural values expected of them by their parents
- May have a kiwi partner
- Have employment that is of the same level as their training/ qualifications
- Cope financially
- Housing is not an issue
- Often migrants rather than those from a refugee background.

*First it was very difficult when we first came to New Zealand. Couldn't speak English. Felt like we couldn't fit in, didn't have any friends, in every way. Did not have any friends. To be honest things got easier and easier and now I am confident but before I was scared. You'd go to the shop, but you don't know the name of the thing you want to get so you don't end up getting that, because you don't know what to say so you just walk away. It is all in the language. **Female Refugee Background***

## **Live in two worlds**

These people are similar to those who have integrated into the wider kiwi community but they have strict cultural and religious values and behaviours associated with their mother country and parents that expect them to fully embrace these:

- Often young Muslim or Asian women
- Often the highest level of integration achieved by those from a refugee background
- Struggle to find work equivalent to their level of education
- Little if any financial independence
- Live with parents until married, some have arranged marriages often to a person from their home country.

There was often a difference for males and females who lived in two worlds:

- Males – allowed to embrace New Zealand behaviours and not be rejected or ousted from the family/ community
- Females – restricted to traditional cultural and religious behaviours otherwise they disgrace themselves and their families and risk being ousted.

*I compartmentalise my life e.g. boyfriend, friends, work and it works this way. **Female Migrant***

*Religion wise – alcohol is a big no no – in my religion. In kiwi culture, it's a big thing. I explain it to my friends. I've known them for a long time. They respect that, which is good. I don't feel like I'm missing out to be honest. That's about it. **Male Refugee Background***

## **A high level functioning insular community within the wider community**

Maintain their traditional culture, values and religion and live strictly within these. Interactions are primarily limited to:

- Family
- Well organised nationality group e.g. Koreans, Indians
- Well organised church/ mosque/ temple group.

Their day-to-day living needs are met within this community and some of their overall needs e.g. GP, pharmacy, accountant, lawyer. Generally, these people are managing or doing well financially. Often migrants rather than those from a refugee background.

## **Isolated and limited**

Typically, they:

- Have limited if any grasp of English language – spoken or written
- Maintain their traditional culture, values and religion and live strictly within these. Interactions are primarily limited to family and even then language between generations can become an issue e.g. grandparents to grandchildren
- Their day-to-day living needs are seldom met e.g. food, clothing, housing, medical care, welfare, education
- Often elderly migrants, those from a refugee background or women
- Financially not doing well and struggle to eat and clothe themselves and their families
- Housing is a major issue, often they live in sub-standard or temporary housing and struggle to pay or go without food or clothing.

*Everything is tough. My life is like prison most of the time. I have the same job nothing is good, nothing is better. Most of the time life is hard. I don't have a good way. Every month or week or day is the same... I can't talk to anyone about how I feel, only the counsellor. Most of the time I am sad and I don't want to talk sad. **Female Refugee Background***

## 2.11. The impact of racism on wellbeing

Many gave examples of racist behaviours they had experienced. These typically reduced peoples' confidence in themselves.

Most significant racist issues identified are:

- Not being able to find employment or only in a menial type job – this was found to be a generic issue for anyone who had a significant accent
- People not being prepared to listen to understand their accent
- People shouting abuse at them in the street
- Muslim women – being looked at with disdain and in some instances as a suicide bomber
- Greeting gestures to neighbours including those of their children being ignored
- Neighbours not connecting and being anti-social in their behaviours
- Kiwis not being interested in the culture and religion of migrants or those from a refugee background etc.

*If I can say one thing, please give us a chance before you judge us. Acceptance is all I want. For my kids to hope, give me a chance before you judge me. Give me the opportunity to show you that I am ok, that I am just like you. Acceptance is all I want. And everybody, not just me.* **Refugee Background Leader**

*Being a Muslim all because of media. I don't blame them. If I see Muslim I probably freak out too. All the crazy stuff they're doing.* **Female Background Refugee**

*I notice Christchurch is different to Auckland. Auckland is more multicultural. In Auckland, they're used to it. Christchurch is not as used to it. Auckland is not as ignorant as Christchurch. It's a bigger city.* **Male Background Refugee**

## 2.12. A mutual respect; kiwis versus migrants and those from a refugee background is key

Mutual respect of culture and religion is fundamental to moving forwards as a community:

- a desire to want to know each other
- to have knowledge about each other
- and to understand each other.

Having something in common appears to be important in order to instigate a means of connection to kiwis e.g. neighbours, school/ study/ working together, children who are friends. Food was identified to be a great connector – key opportunity to facilitate connections with kiwis. Equally, it is a barrier.

Kiwis were described as friendly but not engaging in general. There is a large degree of lip service occurring on the part of average kiwis. There was evidence of a lack of engagement.

Migrants and those from a refugee background often indicated a lack of interest from kiwis wanting to get to know or understand migrants and those from a refugee background as people as well as their culture, religion, behaviours and attitudes.

This creates a dichotomy for migrants and those from a refugee background – am I welcome or not? This in turn affects their connections to others and therefore their wellbeing.

For many migrants and people from a refugee background three topics are not to be joked about; family, religion and country. These topics are often used in kiwi humour.

Furthermore, many migrants and people from a refugee background feel a sense of cultural dislocation and loss. As a result, there is a need for them to establish a sense of self-identity and be assisted with embracing their own dislocation and sense of loss in the first instance.

*If the kiwi's are interested in your culture then that is a sign of integration. Sense of belonging and respect.* **Migrant Background Leader**

*It is not so easy to become friends with kiwi people. Common things to talk about are hard to find... Asian culture is mysterious to people in the South Island. They have not experienced other cultures first hand. Can't blame them it is not their fault The way they look at me and treat me with conflict, rude, way of talking. Hate crime. A sense of not being accepted, don't like the fact that I am here. I feel angry, I don't deserve it. I am not from an underdeveloped country. I am not below you. I feel small and depressed, I feel out of place. I don't belong here. I feel lonely.* **Female Migrant Background**

## **2.13. Experience: varies by some key demographics**

People's experience of life in New Zealand varies by some key demographic factors too.

### **2.13.1. Experience: women of migrant and refugee background typically experience a high level of compromise compared with women born in to New Zealand or Western culture**

In many cultures, women are the 'underdog' and this situation continued in their lives in New Zealand. They are more likely to be homebound with the husband being the head of the household and the breadwinner. They are less likely to have the opportunity to learn English, which is due to factors such as religion, culture and finance.

Traditional religious/ cultural roles often continued within the home e.g. women being the home keeper, husbands being unfaithful with women, women not being allowed to talk to men, women being expected to remain true to their culture and religion whilst men adopted 'desirable' New Zealand behaviours and mental and physical abuse of women.

Women are often outcast from their family, and certainly their community, if they married outside of their cultural/ religious group; this was not so for men who had more freedom.

Women with pre-schoolers who had connected to local playgroups had learnt some English and built some friendships. However, these friendships seldom extended to outside the group. Some had managed to gain a reasonable level of English and insight into kiwi culture through interacting with children and mothers in this informal and full immersion environment.

Social workers were identified to provide valuable support to many women of migrant or refugee background women, especially women with dependent children.

*Before I had a social worker I went to school and honestly my teacher thought I was so sad. She asked me can I talk. Of course I could talk but I couldn't understand any words. I can speak my own language but I know she doesn't understand it. She would ask me if I can say hello or how are you. It was so embarrassing. But afterwards I met social worker and she introduced me to others. At that time I was a teenager. I don't feel comfortable talking now you can't stop me talking. **Female Refugee Background***

*Another problem is let's say I'm Kurdish and I have a Kurdish friend and I go to school. Let's say a guy talks to me. My Kurdish friend will go tell my whole family. Some girls are really bad. **Female Refugee Background***

*For young women it could be forced marriage in the house. We have a lot of problems like that. You are getting older now you have to get married now. At 16 you are already getting too old. They may force them to marry man 30 or 40 years old and they may be unhappy about that. **Female Refugee Background***

*If my brother comes and wants to marry an Ethiopian or African they would be fine. Not have an issue. Even the community would come celebrate. But once the women does it it's an issue. They don't even come to your wedding. I had other people supporting me I went forward and did what I wanted. My friends come to my wedding but none of the community. When they have a baby they bring gifts and support for your baby. But when I had baby no one came. It's like a punishment. Inside me I was hurt, something was missing. When you move house they come see you, nobody comes even when something good or bad happens nobody comes because my husband is not the same ethnicity. I just married the man I love. They punished me so bad wouldn't even talk to me. Then I had a baby they didn't even congratulate me. **Female Refugee Background***

### **2.13.2. Experience: men struggle with a shift in their ability to perform their traditional family role**

Some men took the opportunity to enjoy aspects of the New Zealand lifestyle that did not exist in their home country. Others continued behaviours from their home country.

Many struggled with the freedom New Zealand offered women. This greater freedom is 'rubbing off' on their wives or daughters, it is an issue, and creates conflict and discontentment in relationships and in some instances leads to abuse.

Many men in their traditional role as breadwinner struggle to provide financially to sustain a reasonable standard of living for their family and often they struggle to meet basic family needs. Often men are the traditional breadwinner and so this put them under significant pressure. This was

particularly evident among migrants some of whom had experienced a high standard of living in their home country. It was less evident among people from a refugee background although, in general, those from a refugee background have more financial hardship than migrants but they often had come from extremely challenging financial situations and so they considered themselves better off.

Many struggled to find satisfaction in their work, especially those trained to a high level but they could not find work at this level instead only in menial roles.

Few men had any or only had limited support networks. They were less likely to have a social worker or counsellor compared with women.

Many men felt limited in their ability to lead the family and satisfactorily perform their traditional role within the family.

These factors led to issues for many men with their mental wellbeing.

*Domestic violence, one of the, most of the, came from a male dominated community and when they come here the responsibility changed, like the power sharing, and when it is changed maybe the male goes into depression because his role has changed now, those things.* **Refugee Background Leader**

*In Christchurch lots of communities together they don't want their wives to say anything. They just want to control them. They even beat them. Because the other guys do it too. They say you have a choice to be all alone or stay so they stay. Right now [I have support] because I have social worker. If I had a problem I just call her and choose to call her more than other people. If it is really important she will come and see us. Having a social worker helps a lot. Men should have social worker's... I think they should stop getting wife from overseas. Back home they are poor so if a man comes from an English country the man comes and takes her and gives her a better life. They don't know they will live in isolated country with a man like that.* **Female Refugee Background**

### **2.13.3. Experience: many mature people are isolated and lonely**

Struggling to learn English is frustrating for many elderly people. Often they simply give up and find 'work arounds' which typically result in them being highly dependent upon others, isolated and compromised.

However, given the background of some migrants, and especially those from a refugee background, they are still grateful for the lives they lead. Many of them appreciate living in a safe country, the healthcare and educational support and the beauty of the country.

Their culture, religion and family is everything to them and they invest in its retention.

Many of them do not want to change their culture, religion, family, food or way of life etc. Instead they are happy to create as best they can an 'oasis'/ life that enables them to continue to practice their culture and religion in as normal a way as they can achieve.

Migrants and those from a refugee background are typically proud people, especially the elderly members of the community who are often the leaders. It shames them for others to know their business. This is a particular issue given the small size of many communities.

Many elderly people find themselves isolated with limited connection to the wider kiwi community. Support is typically more limited from within their ethnic community, religion or family than they would have experienced in their home country. Ultimately, this translates into loneliness. Some appeared resigned to this fact and others continue to attempt to connect, typically in the first instance with family, then with others of the same culture, religion or language and from here with neighbours and others in their community.

*Working with the Nepalese refugees who are just settled, many are new, like 5 to 6 years and these 60+ people are so isolated, because they can't speak the language. Even the children and grandchildren go to school and forget their own language. They spend most of the time in the school learning and the parents are so isolated and go into depression.* **Refugee Background Leader**

#### **2.13.4. Experience: youth often live in two worlds; they have little support and guidance in their kiwi world and a disconnect with their parents and family**

Youth often describe themselves as double-barrelled culturally e.g. Ethiopian Kiwi, Sudanese Kiwi, Muslim Kiwi, Nepalese New Zealander, Somali Kiwi.

They struggle to know which side of this double culture they belong, it changes from scenario to scenario e.g. school/work versus home, and over time it can shift too.

It was identified that a positive and clear self-identity is very important as it enables the person to normalise these cultural differences. Those who had achieved a healthy sense of self-identity often described it as 'unique'.

Youth see New Zealand as providing the opportunity of a better life than where they originated. They describe themselves as looking for a fulfilling life of which family, religion and education are key elements.

In terms of learning English, they find English easier to learn than mature people.

Education was highly valued and success and achievement at school/ in education was seen by youth as important in terms of happiness and fulfilment.

Parents/ caregivers expect youth to perform well at school, youth are put under significant pressure as they have opportunities their parents did not have available. However, in many instances, youth are not supported by their parents nor at school to a level that enables them to achieve.

Youth were found to be disadvantaged by:

- A lack of English language
- Cultural differences in behaviour e.g. withdrawn, not used to having or expressing an opinion
- Lack of friends means they are isolated

- Pressure placed on them by their parents and themselves to perform
- Limited support within the school environment.

Strong family ties and respect for elders is common. Their main social interaction is around family, and religious groups.

Youth, compared with other age groups, are more interested in integrating into the kiwi lifestyle. This is perhaps a result of a higher level of exposure and greater levels of contact with kiwis through schooling and sport.

*There is the Homework Centre, but the mothers are not educated, how can she know. This is a really foundation. The children need counselling, supportive environment, education and understand their needs. Otherwise, when the child is frustrated, the child maybe have children bullying and we push the children to wear. Hijab, but it is a problem in the class.* **Refugee Background Leader**

## **2.14. Education system often does not deliver needs**

Children struggle to fit in at school, especially if they have come to New Zealand at school age with little if any English and possibly no previous schooling in the case of many from a refugee background.

Children and youth are introduced into their appropriate age group without consideration of the child's previous education (they may have never been to school) or level of English (they may speak no English) with little if any additional support.

There is little if any support for these children so many end up in the low performing classes and education is ineffective for them, which leads to wellbeing issues. Others perform well and achieve university degrees but still cannot find equivalent employment.

Beyond remedial reading there was limited support in primary school with English skills. At high school, migrants and those from a refugee background are often segregated from kiwis resulting in minimal contact.

Many at Hagley High used the Homework Centre and found it helpful.

Demands by family mean some youth have to work and focus on bringing in money rather than education.

Oldest siblings on occasion take over schooling and upbringing responsibilities for younger siblings as parents are pre-occupied or have literacy/education limitations.

Cost of schooling/ learning English is a barrier for some, more so females. Males will typically be prioritised to learn English as they are the head of the family and the breadwinner so this is where the emphasis is placed first in terms of time for learning and financing this learning.

Common issues identified were:

- Being bullied – unless they are top of the class
- Being isolated – make no friends and spend breaks on their own

- They do not understand what is going on around them in terms of culture and religion especially
- They do not have the resources or support to learn
- They feel incompetent
- At home, their parents are expecting them to perform and achieve at school
- Parents are not able to support their children e.g. they cannot read and sign school notices, they do not understand homework – the children do it themselves, cannot assist with homework.

School offers the opportunity to share cultures and religions including 'kiwi' culture however, there was little evidence of this opportunity being utilised.

*The kids in their homes they [parents] don't encourage you to study, sit down and read your books they will tell you to cook or have to clean. They don't understand that you have to read or that you have homework. They [parents] expect you to understand everything if you go to school.* **Female Refugee Background**

## **2.15. Lack of understanding between generations causes tension and a disconnect in some instances**

In general, there is a clear diluting of traditional culture and language among younger people, especially with first generation New Zealanders and with every subsequent generation, this dilution continues. The primary driver of this shift is education and also work to some extent. These mechanisms provided the opportunity to learn English and to 'get to know' the New Zealand culture and values and to make kiwi friends, even if these friendships are limited to the school/ work gates.

Parents eager for their children to learn English and achieve at school would not speak to their children in their mother tongue. This is something that those who grew up not knowing or limited in their mother tongue regret as it limited their ability to communicate with family; both older generations and those still in their home country. It also creates an issue around understanding who they are as a person. Equally, those only speaking in their mother tongue at home struggled with their English.

Different generations living in the same house, on occasion, spoke different languages.

Children are often living in a strict home environment where they are not encouraged to have their own opinion nor to be individualistic in their approach to life. Whereas, in education they are encouraged to have an opinion and to be individualistic in their approach to life. This created anxiety and a dichotomy for these children.

Elders are highly respected, listened to and cared for by most. This means that the younger generation is often compromised in order to meet expectations and fulfil their role with their parents and grandparents.

Within the home, there are issues with the cultural differences between kiwi and their families' culture this leads to tensions and a disconnect between generations due to expectations around:

- following traditional culture and values
- following religion

- friendships limited to same culture/ religion
- educational achievement
- grasp of English
- dress - traditional
- whilst still being expected to integrate into New Zealand society.

Some have arranged marriages and marry at a young age and it is not always as per their wishes. Some will go overseas to find a wife.

*What makes it hard? Parents. They are always holding on to their culture. We came here when we were young, but the parents always follow their ancestors. Their culture, they take it very seriously, but when you are young, you get mixed with different cultures. Parents don't realise so they say to the kid no you have to listen to me and our culture. Keep your own.* **Female Refugee Background**

## **2.16. Sense of self and knowing who you are is important**

Issues were identified to arise for first and second generation kiwis who were unable to communicate with elders.

There are also issues with the loss of cultural values and understanding.

Some people from a refugee background who had been living in asylum or in a refugee camp prior struggled to deal with their past.

It was identified that a positive and clear self-identity is very important as it enables the person to normalise cultural differences and with this find a sense of self-identity and with this a higher level of wellbeing.

Being able to speak and understand their mother tongue, culture and home country was identified as important in terms of people's ability to make sense of their life, family, cultural values and religion and through this achieve a sense of self-identity.

## **2.17. Why migrants and those from a refugee background live in New Zealand**

Reasons for living in New Zealand were often because another family member had moved to New Zealand and they had joined them for a variety of reasons, including being sponsored by another family member, an arranged marriage or for grandparents - because children had decided post-education to stay in New Zealand and had settled and had children.

Many migrants and people from a refugee background did not choose themselves to live specifically in New Zealand. It was not their first choice of country to live. They miss their home country, their life, their family and friends. In addition, it has been harder to adjust and integrate than they had expected. However, on a positive note, New Zealand is seen as a safe country to live and for those from a refugee background, in particular, the opportunity to live somewhere safe and beautiful is at the forefront of their wellbeing.

## 2.18. Isolation from family is an issue

Isolation from family is particularly an issue for those from a refugee background whose family is dispersed around the world with siblings and parents living in multiple countries. The internet and phone contact were identified to be extremely important for these people as visiting each other, financially, is prohibitive.

For many from a refugee background there is a knowing that they would probably never be able to afford to travel to see each other.

*My daughter works in Japan. My son has another house. It's just me and my wife now. Less family than in Korea. Older and older and getting more lonely and more isolated. In Korea custom, we have to find how to prevent loneliness after retirement. New hobby or talk to neighbours. **Male Migrant***

## 2.19. Work opportunities in reality are limited

Many work in 'low level' jobs e.g. taxi driver, factory or shop work as they are unable to find employment matched to their qualifications. This leads to issues around:

- poorly paid
- little job satisfaction
- low self esteem
- change or shift in traditional role within the family.

Work was identified as a place where some migrants and people from a refugee background mix with kiwis. This provided an opportunity to observe English and gain some insight into New Zealand culture, and, an opportunity to improve their English and experience some aspects of kiwi culture.

It also offered the opportunity to build relationships albeit that these were limited to the workplace gate. Workplaces typically offer an opportunity for extending knowledge and understanding of kiwi culture and religion for migrants and those from a refugee background but to a lesser extent, for kiwis to learn too about their co-workers cultures and religions.

The work environment was not in all cases supportive and positive towards migrants and those from a refugee background. There were also issues with inappropriate cultural and religious behaviours e.g. joking about family members and relationships.

*I decided that I want to come and at 1999 I came over. Something different when I came to New Zealand is that New Zealand is a small country. There is no opportunity for a job. It was a hard time for me. Language problem is worse meaning smaller job opportunity. **Male Migrant***

## 2.20. Healthcare has improved

Significant improvements were discussed as having occurred among those from a refugee background with access to health care. These have been brought about by:

- People being asked if they want an interpreter/ interpreters being available
- People with 'intelligence' within the community who know what services are available being able to advise others e.g. interpreters, healthcare services, food banks
- Those with 'intelligence' connecting to those in need of healthcare and building trust and encouraging and supporting people to reach out
- However, much healthcare remains crisis driven e.g. hospitalised before accessing medical care
- Having a successful visit to the doctor and e.g. through this getting reminders for check-ups.

A barrier to seeking healthcare beyond English language, awareness of services, and a reactive approach to healthcare was a concern regarding being refused residency or issues around residency.

*The women are shy and the majority of them is that they do not want to listen and talk about personal private matters and diseases in any group or within their group. They need special care, their GP need to give information in their language, you need to go and see and get yourself screened or tested.* **Migrant Leader**

## 2.21. Mental health is little understood

Few actively thought about their mental health. Many did not think of themselves as individuals but more commonly as a member of a family. Associated with this few thought of mental health from the perspective of the individual:

- There was a lack of awareness of even having mental health
- A lack of strategies for dealing with issues
- Stigma and shame associated with having mental health issues
- As already discussed, having issues was a concern if trying to gain New Zealand residency.

Some sought help from their family but family were seldom well equipped or resourced to provide effective support. Few received mental health support from outside of their family. Very few would seek support from their community, as this was not culturally acceptable. Successful support from outside of family and community was very limited.

*My parents struggle in silence. They will continue to do that because I feel it's not culturally appropriate to have counsellors. For them it's like shameful or weak or something it's a weird thing that they experience. The past is never forgotten but never spoken about. I don't know how they will heal.* **Female Refugee Background**

## 2.22. Government agencies do not effectively connect with this community

Government agencies do not connect well with the CALD community.

First question asked should be "do you need an interpreter". This question was found to be seldom asked e.g. many people were signing e.g. WINZ documents without being able to read what they are signing.

Where there was evidence of progress was where a person from the community is working in an interface role e.g. Pegasus Health, CDHB and connecting between those from a refugee background and the service provider, including interpreters.

Government services for the CALD community were described as being specialist services that sit outside of the mainstream system. It appears this does not work as the entrance point in to the system is mainstream and so people do not get this far e.g. if they do not speak English.

## 2.23. Seeking help can be difficult

Many people will not seek help because:

- Awareness issues – not knowing there is help available
- Not wanting to admit they have a problem
- Shame
- Concern around gaining residency
- Cost
- Not having sufficient English to access services
- With youth, may get them into trouble with their parents
- There were examples of where help was successfully being accessed:
  - Interpreters being available
  - Social workers – especially with women
  - Through Canterbury Resettlement Services

Because it provided access to:

Intelligence around what is available and how to access

People who listen to others

People who can be trusted to share with – confidentiality

Support people as a process over time

Interpreters.

- Pegasus Health Liaison educating migrants and those from a refugee background around services and introducing to services e.g. screening programmes
- CDHB liaison
- Homework club for students.

BUT there were funding and resourcing issues identified, including there not being people who could be trusted nor people with the type of knowledge and skill required e.g. lacking in mental health training.

*[For young girls] May be problems with family too. Tough times. If they have a social worker and have problem with family can speak to her and can help. Teach her, her rights. Because a lot girls don't know her rights. So the Social worker explains everything. They need someone to speak to them and ask them are you ok? I think they need to have someone to talk to. I think they are scared to talk to teacher in real life. Maybe teacher will go back and tell their parents. Teenager will be in trouble.*

### **Female Refugee Background**

*For me because I worked for Christchurch Resettlement Services I am more able to help somebody. Because during that time I learned where you can get help and who you can ask help. Because I had the information, while before I didn't have it. Refugee Background Leader*

## **2.24. Finance is a significant issue for most**

Finance is an issue, especially for those from a refugee background and also for many migrants.

It is brought about by:

- low paid jobs
- pressure to send money home as seen as multi-millionaires
- a need to support extended family
- a need to learn English.

In some instances issues exist where people are expected to send money back to family in their homeland. There is an expectation from those in their home country that living in New Zealand meant they are rich and they do not understand the predicament and desperate financial situation of these 'land of milk and honey' living family members.

*I can't afford clothes or shoes. Sometimes I can't afford to go to the doctor because if I go shopping (to buy food) I have no money. Healthcare is good but paying for it is a problem. Female Refugee Background*

## **2.25. Impact of the earthquakes is significant**

Many found themselves in highly compromised positions at the time or after the earthquakes that has led to trauma or the reappearance of trauma.

It appears that many migrants and those from a refugee background fled from the city, many to Australia post-quake.

Many migrants and people from a refugee background were compromised prior to the earthquakes and it appears that the earthquakes exacerbated this situation.

Housing is harder for migrants and those from a refugee background to find as there is relatively less available and fierce competition to be the chosen tenants and rents are higher making it hard to afford.

There also appears to be more issues around affording to pay rent with rental rates having increased. This often meant more overcrowding or less money for other basics of food and clothing.

*I would say before the earthquake, the major earthquake, my life could be described as very comfortable but after the earthquake it has changed I become quite stressed. I feel the fear and I become quite startled if there was another earthquake or not, my response to small things has greatly changed. Male Migrant*

## 2.26. Housing issues have become exacerbated with the earthquakes

There are members of the CALD community who are homeless, especially mothers with children who are challenged the most.

Rent increases have impacted these people significantly.

A lack of availability of affordable housing and having to compete for rental accommodation makes it extremely difficult to find somewhere to live.

Issues with inferior quality housing were exasperated post-quake and remain.

Living in an extended family home was common pre-quake but additional extended family and overcrowding issues are now more prevalent.

*The private rental is really high and hard to get - they choose the people. And if you don't get the priority, they will be like "oh he has got the good job, he can pay the rent on time". It is just like going for a job interview, finding houses.* **Refugee Background Leader**

## 2.27. Opportunities to connect with others exist at many levels but require initial facilitation

Important relationship and connectedness opportunities were identified to be through:

- Family
- Religion
- Ethnic community
- Friends
- Activities e.g. sport, children e.g. play group, music, dance etc
- Neighbours
- Work/ education.

Each opportunity is different and contributes in a unique way to a person's wellbeing. The extent to which these connections exist varies as outlined earlier.

*WHAT HELPED YOU TO INTEGRATE INTO NEW ZEALAND COMMUNITY? Play group because I went. That was the place that opened my eye. I was 17/18 years old and I had two babies and I had no idea. As a mum in my community, nobody talks about it, nobody says "I had a hard time, I am tired" everybody is smiling, I was like where do these people come from and I thought there must be something wrong with me honestly. I didn't have much English and I remember my morning. I felt like throwing the baby out of the window, not that I would do it. And then one of the mothers said I had a hard time and I felt like throwing the baby out of the window and I thought "oh" I couldn't believe and I looked at her and said "what can you say that again" and we are good friends now for 17 years and I felt so relieved... From that moment on, if it is snowing, raining, and I didn't have a car, I would go to the group. I was the only black person there and I didn't have hardly any English and those mothers accepted me. And everybody said to me, we are learning, we are learning from you.* **Refugee Background Leader**

WHAT HAS HELPED YOU FEEL PART OF THE COMMUNITY? *Having friends from different countries, learn a lot from their country and their religion, makes closer community and it's a good way to learn what they like and what they don't like. I like "kiwi" that are very helpful and friendly. If we don't know everything we ask them and they are happy to help us. Getting used to the kiwi culture.* **Young Female**

## **2.28. Communities are often tight knit and small which causes confidentiality issues**

Communities are tight knit, and trust is a critical factor in facilitating connection with people.

Trust comes from within the community and is focused around family and leaders.

Some communities are highly supportive, however, confidentiality is an issue given the small size of many CALD communities. This can lead to a lack of support, isolation and significant pressure on individuals.

## **2.29. Interaction with neighbours varies considerably**

People's relationships and experiences with neighbours were found to vary significantly.

Factors that determined relationships were identified to include:

- A person's ability to communicate verbally in English
- Life stage
- Length of time living in one home
- Type of neighbourhood
- Attitude of neighbours, which varies
- Community events/ opportunities to meet through a neighbourhood event.

Most successful relationships with neighbours are often between mature neighbours who are at home more often and where a migrant or person from a refugee background has children and the elderly neighbours enjoyed these children.

There were some instances where neighbours had helped in the initial response phase, post earthquake e.g. providing matches and candles.

There were instances discussed where migrants or those from a refugee background had reached out to connect with neighbours but they had been ignored e.g. waving to neighbours but no wave back.

There were other instances where neighbours had been evasive e.g. leaving a note in the letterbox about where to not park.

Migrants and those from a refugee background were found to have little confidence approaching New Zealanders. Often this was either due to English language limitations and/or culturally driven. Many talked about wanting to connect to neighbours, especially more mature Asian people and

those who were isolated. They talked of wanting to share food with them but being unsure as to whether New Zealanders would want to try their food and not having sufficient English skills to approach a neighbour and engage in a conversation and ask.

The sharing of food appeared to offer a significant opportunity for connections to develop between migrants and those from a refugee background and kiwis as neighbours. This opportunity was identified to include connecting and neighbourliness as well as the opportunity to build knowledge and understanding of cultural, language, religion, family values and food.

*I used to have a neighbour who are very educated, liberal and culturally sensitive. Once they passed their drive we used to say hi but now it is a different thing. They work different. It is difficult to explain. It is not the same in the community. Even if we say hi, they don't reply. So it is not very warm and we don't feel good. **Refugee Background Leader***

*The differences is, like back home, if I live in Papanui Road, I know who is working where, their age, what they eat, where they go. For 50-60 houses. Here it is hard to know who is your neighbour is here. **Refugee Background Leader***

*My daughter is three and a half and she is friendly and she always says "hi" and they don't reply. It is embarrassing. They have children, she is one year older than my daughter. That is sad. **Refugee Background Leader***

*My neighbour they came to my house, they bring me cake and they say welcome. Some families are like that now in New Zealand. People are so warm and in my university people are so helpful and so warm. Some of them are very good. More awareness at university. **Refugee Background Leader***

*I don't know my neighbours. I am living with my daughter and I feel like it's unsafe to know my neighbours. I live in an apartment and they are always strangers they are always young so I don't really want to know. **Migrant Leader***

### **2.30. At present festivals and events seen as most significant opportunity for interaction and socialisation**

Festivals and events are very important to migrants and those from a refugee background. Many of their festivals and events are organised by these communities themselves and this was found to be appropriate. They provide the opportunity to hold cultural/ religious celebrations adding a sense of pride and normality.

However, ethnic groups are keen to reach out also, for example, through festivals and events to others in the community but it is felt that kiwis do not always reciprocate. Whilst ethnic based events were valued an opportunity was also identified for ethnic activities to be incorporated into mainstream events e.g. an ethnic performance at Sparks in the Park or at the Buskers Festival with the aim of kiwis, better understanding other cultures and religions within the community and facilitating connection.

The following types of events were identified as important and appealing:

- Neighbourhood – getting to know your neighbours, interacting with your neighbours, being an accepted member of the community.
- Community based e.g. ethnic group, language group, religion, sport, activity
- Work, school or education - a multi-cultural day where there is an opportunity to learn about and celebrate different cultures
- Cultural activities – showcase culture/ religion e.g. music, dance, food facilitating community:
  - to learn
  - understand
  - participate (rather than just observe is helpful)
  - and connect as a result.
- Other suggestions were for a multi-cultural day where there is an opportunity to learn about and celebrate different cultures. This might include for example, a performance based event, sharing individuals' culture at work and bringing food to share, promoting an understanding around culture and values e.g. a poster campaign introducing people.

There was some awareness of mainstream events but only a few of the most naturalised attend.

Common themes around these events that made them important and appealing were:

- Ability to socialise with others you know
- Ability to connect with new people
- Ability to share your culture/ religion/ sport/ activity etc
- Ability to educate others and as a result to be more understood and accepted as the norm within the community.

Examples of successful events that achieve these:

- Summerz End
- Chinese Lantern Festival
- Diwali
- Santa Parade.

Often ethnic or culture based dance and music are key elements in festivals and events that make these activities accessible and appealing to others too.

Considerable emphasis was placed on festivals and events as a means of connecting and interacting because they are the way in which interaction has been most successful to date. However, it was acknowledged that there is a need to connect with the wider community in many other ways to meet a variety of other needs too.

*Cultural events – not just one or two. Something that can educate kiwi's and other cultures. What would the messages be – we can teach them our cultures like food and sports etc. maybe we can try to play rugby and not get broken. **Male Refugee Background***

*Ethnic tournaments. There is a Summerz End thing this Saturday. Something like that would be great to happen more often. In Jelly Park. Lots of teams. It's celebrating the end of summer. Get together and have a live concert and different culture stands. This year the addition to it was the football*

*tournament. They have this big band playing there. We knew about that. We're playing in the tournament.* **Male Refugee Background**

### **2.31. All Right? campaign works for those competent in English and with an understanding of kiwi culture**

Those who spoke English and were naturalised to some extent, appreciated the All Right? campaign materials.

Muslims and Hindus did not relate to the same extent as other religious groups with the All Right? messages.

Significant support for All Right? to sponsor events such as youth events, outings for women was demonstrated. However, these research findings also indicate a number of other areas where the campaign could be an effective ambassador, interface or tool to improve CALD community members wellbeing.